

altar): showerers of wealth, subduers of
foes, your im-
mortal chariot has been harnessed:
masters of mystic
lore, hear my invocation.

. (LXXVL)

The deities are the same; the *Rishi* is BHAUMYA ; the metre
Trishtubh.

1. AGNI lights up the face of the dawns :¹ the de-
Vwrga XVH.

vout praisers of the pious have risen up:
therefore,

ASWINS, lords of the chariot, descending, come
hither

to-day to the splendid sacrifice, perfect (in all
its

2. Harm not, Aswms, the perfected (rite), but
coming now most quickly, be glorified on this occa-
sion: be present at the opening of the- day, with
protection against destitution,³ and be prompt
to

bestow happiness upon the donor (of the offering).

3. Whether you come at the (milking time) of the
cattle, at the dawn of day, at noon, when the sun
is
high, or by day or by night, (come)* with felicitous

¹*Abkdti agnirwshasdm dnikam*; the latter is
interpreted

mukham, or the verse may be rendered, *Agni*^ the
face or begin-
ing of the dawns, shines.

² *Pipivdnsam gharmam achchha*, that is,
according to the
scholiast, *swdngaih parioridham pradiptam*
yajnam, to the
bright sacrifice, vast or developed with all its
members: or

pipivdnsam may imply *dpydyitam*, nourished, with
the *Soma*-
juice or with clarified butter: *gkarma*, again, may
also mean
the vessel so called, or the *Pravargya* ceremony, at
which it is
used, being fed or nourished, *pipwdnsum*, with the
butter and
curds it contains.

³ *Avasd dgamishthdpratyavarttim: vartti*, it is
said, means
jivanam, living or livelihood; *avartti*, the contrary, the
Want of it.

⁴ The day i* divisible into two, three, five, or fifteen parts: